



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

present volume is an assurance that such a work would constitute a notable contribution to the science of New Testament introduction. Even as it is, there is much of suggestion in it for the special student, and no New Testament scholar can afford to pass it by because it is designed primarily for a more general public.

A. C. MCGIFFERT.

UNION THEOLOGICAL SEMINARY.
New York, N. Y.

The Biblical Theology of the New Testament. By EZRA P. GOULD, D.D. ("New Testament Handbooks," edited by SHAILER MATHEWS.) New York: The Macmillan Co., 1900. Pp. 217. \$0.75.

A pathetic interest attaches to this little volume. Even while it was coming to light through the press, its author was passing into the shadow of death. By Dr. Gould's untimely taking off the church and Christian scholarship lose a servant of uncommon excellence in character, in intellectuality, and in learning.

The volume before us is small, numbering barely 217 pages, but it is by no means slight. On the contrary, it contains some of the author's weightiest work. In these brief chapters one will find the concentrated precipitation of many years' work on the New Testament. Dr. Gould was preëminently a teacher. He stimulated even more than he instructed his pupils; and that his class-room work was rich in instruction many will bear testimony from personal experience.

This book is in some respects strikingly characteristic of the man. Designed as a brief, quasi-popular handbook, it has none of the flimsiness that too often appears in "popular" work. It is immensely suggestive, piquing the mind of the reader to think and inquire, and it is crammed with thought. There is not a line of padding from beginning to end. Though necessarily much condensed, it is singularly clear. Up to the front line of advanced scholarship in his position on critical questions concerning the thought, style, date, and authorship of the various writings in the New Testament, however much he may excite question and, at some points, awaken dissent, the author always has a reason for his position; and, if he does not always convince the reader, he compels him to reëxamine his ground. Dr. Gould writes with the frankness of assured conviction and the fearlessness that supreme regard for truth always engenders. If at times the necessary brevity of treatment pushes him to the verge of seeming dogmatism, he yet is not dogmatic. Through all the book, too, there

runs a vein of earnestness which suggests to our minds a consciousness on Dr. Gould's part that he was doing his last work. As a whole, the book illustrates the truth, which is affirmed at the very beginning: "Biblical theology has for its foundations *criticism* and *exegesis*." These two operations of the mind underlie all his doctrinal conclusions.

The book opens with a brief statement of the presuppositions of the theology of the New Testament. These are the result of critical inquiry. The chief of these is that the Bible is not a homogeneous unit. In the biblical literature there are certain striking contrasts, namely, those between priest and prophet, between prophet and scribe, and between prophet and philosopher. "The note of inspiration, with its accompaniment of authority, belongs only to the prophetic side of Scripture" (p. 3).

An analysis of the New Testament shows the following groups of teaching, or doctrine: (1) the veritable teachings of Jesus, embodied in the synoptic gospels; (2) the early teaching of the Twelve, indicated by the early chapters of the Acts; (3) the Pauline doctrine, set forth in the authentic epistles, which comprise only Galatians, Romans, First and Second Corinthians, Philippians, and Philemon—perhaps also First and Second Thessalonians; (4) the later teaching of the Twelve, embodied in the epistles of James and Peter (only First Peter), and the synoptic gospels, of which the basis is Mark; (5) following these is the Alexandrian-Christian thought, represented by Colossians, Ephesians, the pastoral epistles, Hebrews, Second Peter, Jude, and the Johannean writings. The Apocalypse is an anti-Pauline document, belonging to the time of the later teaching of the Twelve. This analysis is given here at some length, because it is vital to an understanding of Dr. Gould's entire scheme. He holds that the early teaching of the Twelve was a Jewish Messianism, and did not correspond closely with the actual teaching of Jesus. Against this "degenerate doctrine," as he considered it, Paul urged his conception of Christianity. After him, and partly through his influence, the Twelve came more fully into harmony with the synoptic teaching, correcting Paul. Last of all comes the teaching molded by Alexandrian influence, having John, or the Johannean writings, as its chief representative.

Following the course thus outlined, the author sets forth: *first*, the teaching of Jesus, namely, his idea of God and the kingdom of God, his estimate of himself, his conception of man, and his doctrine of last things; *second*, the first teaching of the Twelve; *third*, the teaching of Paul on sin and the law, the righteousness of faith, the Holy Spirit,

the completion of salvation, and the person of Christ; *fourth*, the later apostolic teaching and its difference from the doctrines of Paul, and the extreme anti-Paulinism of the Apocalypse; finally, the characteristic teaching of the Alexandrian writings.

In the course of this development the author finds that, while Paul begins the movement toward a true understanding of Jesus' position by the church, it is Peter, and not Paul, "who restores to Christianity its proper balance;" but, primarily, it is neither, but Jesus himself, reported by the synoptics, notably Mark. In his study of Jesus, even as he is represented in the eucharist, Dr. Gould finds nothing of the priestly idea of sacrifice (p. 33). He gives a high place to the epistle of James as an exponent of Jesus' own teaching. "He [James] repeats the phrase which is enough to confer the distinction of seer on any teacher of religion, the *law of liberty*, *i. e.*, a law having inward, spiritual enforcement, not external. Paul's motto is freedom from law; James', the law of freedom."

Perhaps the exposition of Paul's thought will attract most attention. There is not space here to discuss it, nor even adequately to state it; but, throughout, the reader feels that the author has well considered his ground.

On the whole, this little volume is one of the most valuable in its particular field that have come under our notice. It will be read, it should be read and studied; for it is not a piece of eccentric speculation, but the condensed statement of results which have been reached by an able and consecrated scholar working for years in the spirit and with the instruments of scientific scholarship. The bibliography, supplied by the editor, is ample and fresh, serving as an excellent guide to readers who wish to pursue the subject. The book is admirably printed, with the exception of several typographical errors. The following should be corrected in the next edition: P. 76, l. 17, "immortality" should be, of course, "mortality;" p. 117, l. 2, "is" should be "are;" and p. 214, l. 13 from bottom, "Corinthianism" should be "Cerinthianism."

P. S. MOXOM.

Exploratio Evangelica. A Brief Examination of the Basis and Origin of Christian Belief. By PERCY GARDNER, LITT.D. New York: G. P. Putnam's Sons, 1899. Pp. x + 521.

DR. GARDNER describes his book in the preface as "a psychologic and historic investigation of the origins of Christianity, partly with a